

# THE BAPTIST RECORD.

OLD SERIES VOL XXXII.

JACKSON, MISSISSIPPI, SEPT. 3, 1908.

NEW SERIES VOL. X. NO. 36.

## Tradition.

By Elder Odd.

Traditions of all kinds are unreliable. Some people very readily admit and strenuously insist that traditions in general are untrustworthy, but yet claim that some certain class, or classes of traditions are perfectly reliable and true. And if written, contemporary history happens to disagree with their pet tradition then the history is false, even if history happens to be found in God's Word. Such persons are inconsistent, unreasonable, full of prejudice and ignorant. But an old proverb says, "Where ignorance is bliss 'tis folly to be wise," and they seem to be wonderfully pleased with their dearly loved ignorance. The same cause which make one tradition unreliable operate to make all other traditions unreliable.

Let us trace out the process by which stories preserved by tradition only, become falsehoods. A tells an interesting story of his own personal experience and tells it truthfully. B. hears his story and admires it very much and wishes to tell it in another company. But he has forgotten a small part of it. The lack of the forgotten part mars and weakens the whole story. Every story teller wishes his stories to be interesting and effective. With the forgotten part the story was a good one. Without it, the story is ruined. So he draws on his imagination to supply what his memory has lost and prompted by the strong desire to make it interesting, his imagination supplies more than the memory had lost. The story is changed some, perhaps not very much, yet it is changed. C. hears his father B. tell the changed story and forgets that it was A. who had the experience and some other parts of it. So he concludes that B. had the experience, and so tells it and supplies to lost links in the tale according to his fancy. Thus the changing goes on until H., who belongs to the sixth generation, tells the story. By that time every word of the original story is lost and a new one four times as long and ten times as marvelous has taken its place. And yet each man would say he did not make it, he heard it. That is tradition.

In the same way all traditions of every class are corrupted and become false, except what is wilfully and intentionally manufactured.

Probably more than fifty years ago I heard a story of Elder John P. Martin, grand-father of T. T. Martin, about as follows: He met a drunk man on the street of a village who accosted him very effusively and among other drunken nonsense said that Martin was the man who converted him. Martin replied, "Yes, you look just about like some of my work. If the Lord had converted you, you would not have been in the fix you are." Since then I have seen the same story two or three times in print and always with some other name in the place of Martin's and never twice the same name. Now whether such an event ever occurred to anybody or not I

don't know. But it shows how tales that are written can be twisted out of shape when their form depends upon being traditionally kept.

About fifty years ago I read a thrilling story of a little child being saved from being trampled to death by a Cossack during a review of the Russian Cossack Cavalry, by the emperor and empress of Russia. Today I read exactly the same story only this time it was an Austrian hussar and the review was of Austrian Cavalry before the emperor and empress of that country. Did one of these writers wilfully misstate the story? I thing not. Most probably the last one had read it, and had, as I have, lost the printed story and honestly rewrote it from memory, and the changes arose from forgetfulness.

A fair and just rule is that, as any tradition grows older it grows less reliable. Then there is now, and always has been, in every walk of life, that class of people whom our Saviour addressed when he said, "Ye are of your father the devil, and the lusts of your father ye will do." He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." Tradition must of necessity pass through such persons as Jesus here speaks of, and only a fool, or the most prejudiced of mankind, could imagine that it could pass through them without being distorted and misstated.

Even printed documents are misquoted and falsified. When the almost certainty of detection and exposure will not restrain men from misquoting and wufol falsifying of printed documents what can be expected from them in matters depending on mere oral tradition. I was once asked, by a church member who could read, and had a Bible, where in the Bible was it said that, "Every tub should stand on its own bottom." He really thought it was there. Why? He had been told so—tradition. Then what is tradition worth as authority?

The only sensible answer is: Just nothing.

## Individual Responsibility.

The world is not to be converted by sermons from the pulpit alone. That is one important means, through instruction in the Word, with the guidance of the Holy Spirit. Christ began his work on individuals; then by sending out his disciples from house to house. He visited the synagogues, it is true, and conformed to the customs of Jewish worshippers; for he was debtor of the law "until all be fulfilled."

On the day of Pentecost, Peter, under the direct influence of the Holy Spirit, proclaimed the gospel to a large gathering of interested people; while the other disciples were doubtless doing personal work in the assembled multitude. There were at least one hundred and twenty who came out of the "upper chamber" of prayer; each of whom had a gift. If the "three thousand" added to the church were baptized that day, there was plenty of help.

Compliance with the commission as recorded by Mark, would be impossible, depending upon the rostrum only. Everybody cannot "go to church"—some will not; yet all must be reached. If a pastor be a "minister," he will visit the families, cheer the despondent; comfort the afflicted, and instruct the youth at home. Indeed the day has come when personal work is required for soul-winning. Of course the pastor is not to do it all; but he must lead, in order to teach how.

Public ministrations may bring decision; but seed has generally been sown—it is not the evangelist always, by any means. Dependence upon periodical labors of evangelists is not wise, if admissable. There is a lack of strictness in estimating conversions, success is too often counted from numbers "professing," perhaps, by a "show of hands." Again, sometimes it is said the preacher was paid so much for his services. Would it not be better to say for his time? It is not the "preaching" that is paid for. The gospel is free. An evangelist without individual helpers is soon discouraged.

It is a question whether the building of costly houses of worship does not weaken rather than develop individual responsibility. "Going to church" does not fulfill Christian duty—is not "service." Neither does contributions meet all obligations; for they may be given from pride. Ritualism is not taught in the New Testament; but borrowed from the Old. (Temple worship with forms and ceremonies, is of Judaism.) Hence Cathedrals are a backward movement: they are substitutes for the "Go" of the Gospel.

Every Christian has a gift and is responsible for its exercise for the glory of God and the salvation of souls. Pastors are to lead, instruct and comfort their flocks; evangelists are to enter destitute fields and proclaim the gospel; teachers are to look after the young and guide them in knowledge of the Word—whether it be in the home or the Sunday School. The Sunday School is the teaching service of the church; the next in order, the prayer meeting for the development of gifts. Visitation is the third; to encourage parents in training their children in the right way. There are no proxies or substitutes; for "Every man shall give account of himself to God."

J. A. Duncan.

## A Request.

Will each pastor, church clerk and superintendent be sure to see that your Sunday School is reported in the associational letter?

After the associations are over, we want to make a list of all churches in each association without Sunday Schools and then go to work to help them to have an evergreen school.

Please report mission schools also if your church has any.

Please do not overlook this part of your church work.

J. E. Byrd,  
Sunday School Missionary.

## The Right Use of a Great Opportunity.

The waste of opportunity is often, even commonly, worse than the waste of money, and waste of anything good is a thing abhorrent to the mind of Divinity. It is one of the most unrighteous sins of America, and accounts for many other sins. It is a sin Christians are guilty of to a distressing degree, even in their religious work. It is probably the great sin, if we apply the remark to opportunity along with all other forms of the sin common among us. Throughout the whole South we are now in the very time of opportunity, so far as our work is concerned. We are in the associational period. Within a few weeks more than a hundred of these bodies will meet in Texas alone. In all the States, the district associations are meeting. These bodies commonly represent anywhere from 20 to 60 churches, each church having from two to six messengers. In many respects, the district associations are the key to a vast and potential situation so vast in its possibilities, that even in the minds of our best thinkers, it is but dimly realized. "We have taken our best developed associations to come closer, our best developed churches, and they are only in the thin edge of opportunities and possibilities." Take any state you would care to mention, and this general statement made recently in a group of the most representative men of the denomination and assented to by all of them. Not half of our people give to missions in the churches that give. Not over half of the churches give. As a rule, the givers do not give one-fourth of what they ought to give. Far more than half of the churches in Texas give, but many of them meagerly. It is doubtful, if half of the 250,000 white Baptists in Texas give at all to missions. It is altogether likely that it is no better in other States. There is some improvement, but only enough to encourage us, certainly not enough to satisfy any reasonable soul.

There is before us now a stupendous task. It is the task of existing the laggards in the work for which churches exist, and for which Christians are kept out of the pearly gates. The Baptists of America, especially of the South, ought to begin to take themselves far more seriously than they have ever done. The world is now open to us, and invites the efforts of our evangelists of truth. We have almost limitless resources of men and money. We have schools of various sorts for equipping our workers. The trend of the thought of the whole world is distinctly toward the New Testament teaching. Baptists stand today on the edge of the world field, white to the harvest. The most urgent thing now is the mobilization of the army of the King eternal for world conquest. The associational meetings give us a great opportunity. Here the condition of each church can be very definitely ascertained. The letter will reveal this condition in large measure, and the information in the letter can be supplemented by verbal reports, and these verbal reports can be directed by questions. All this lies exactly along the line of the intent of associations. Many of the old associational letters used to wind up with, "If you desire any further information, we refer you to our messengers."

The information elicited at an associational meeting is worth nothing unless it is used, but it may be used to bring about exactly the thing most needed among us.

It will discover the laggard churches, and the reason for their inactivity. In many cases, it will saddle the pastors with the grave sin of omission and expose their weakness before all the messengers. If the fault is somewhere else, it will be located at the right spot, and whoever is to blame will bear the shame.

And the enquiries may go further. What per cent of the members give? What plan have you for reaching all the members? Do the givers give worthily? All this could come under a consideration of a report on the "condition of the churches."

If there are laggard, or indifferent churches, much can be done there and then to reach them. The messengers are apt to be present. The pastors will be present. They will feel the situation. A healthy atmosphere can be created, and atmosphere is the controlling thing everywhere. It is health and life itself.

Then at an association, with accurate information, gathered at first hand, and with that irresistible and indefinable force, nearness, practical methods can be devised to reach every church in the association for co-operation. Any association ought to be able to do this through its executive committee, charged definitely to do it by a special committee on co-operation, or in some other simple way, agreed upon by the whole body. In our present condition, this is the most urgent thing likely to come before the associations. It ought to have a leading place, a good hour, and the most earnest and practical discussion. For years to come, this is likely to be the most important thing to engage the attention of the association. These meetings give us our best opportunities to do the thing most needed. If any of the churches were to drop the practice of communing or of baptizing converts, the associations would enquire why. To drop the practice of missions is equally as grave a departure from the New Testament. All rest on the authority of the King of Zion.

If beginning this year, the associations will take up the matter of co-operation in the work for which the associations stand, we will see marvelous changes for the better, and that right away.

I cannot close this article without saying that in handling this matter in the associations, there should be exhibited the noblest spirit of sincere concern for the laggard churches, and members, coupled with true Christian courage. A harsh, carping spirit of mere fault-finding will do no good, but is likely to do much harm. The duty of giving ought to be set out in close and vital connection with the privilege, the joy and the everlasting benefits of giving. The whole matter should be lifted to the New Testament conception of it. Then it will win gloriously. Unity, harmony in plans, and co-operation in action are strongly inculcated in the scriptures, and the sowers of discord are given no praise, but severe censure. The man, who will not harmonize with his brethren through a perverse disposition to have his own way, or to lead a faction, is a candidate for a hard time, and he is certain to get elected. He elects himself. A layman said in our hearing recently, "Talk about what we are doing, why, we have just begun." That is so, only half of our people have not begun. When we get at it in earnest and all together, Texas Baptists will easily give \$1,000,000 a year for missions. We must show the people the glory of having "one mind

with one spirit," striving together for the faith of the Gospel."

J. B. Gambrell.

## Meridian Baptist Sunday School.

The First Baptist Church of Meridian, was organized in 1839, as the "Oakley Valley Baptist Church." It was located about two miles east of the present corporation; but moved in 1854 to what is now called East End. Elder W. P. Carter was its first pastor. In 1849 a split occurred, on the question of the education of the ministry. At one time Elder N. L. Clark was pulpit supply; during the war Elder Solomon Williams—but had no place for meetings.

A committee was appointed, soon after removal, to examine into the matter of a Sunday School. It reported unfavorably. The house of worship was taken for any purposes, and used by the ordinance department till the surrender. Meanwhile some brethren from New Orleans made arrangements for another building; securing the academy at Old Marion and moving it to this city. Elder J. R. Graves being on a visit was invited to preach; but the only available house was denied him. He preached, however, in an oak grove close to where the church edifice is now located.

A subscription was taken up, and as stated, a building brought to Meridian. It was not ready for occupation until May, 1865, when a Sunday School was started with the pupils. Elder W. W. Keef offered to preach when able; the writer was pressed into the superintendency, and J. C. Rogers and wife volunteered as teachers, making seven all. We had a little supply of testaments; a few song books without music, and no organ. Our full enrollment January, 1866, was thirty-eight a year later 100, with a regular increase thereafter until it numbered 656, according to records.

Now, we have seven white and eight colored Baptist churches, all with Sunday Schools. The First is making a larger addition to its house for the proper accommodation of the school; by far the most complete in our part of the State. Attendants upon the recent State Convention were able to form some idea of the improvements. It takes a live superintendent, attentive assistants and consecrated teachers to make a successful Sunday School—and some money. Teachers' meetings are almost indispensable, and visitation of the utmost importance.

Love must be the controlling principle; patience is absolutely necessary and enduring perseverance to secure success. Individuality must be studied; know each pupil by name as a rule; strive to reach the heart, and never forget prayer. Soul-winning is accomplished by personal contact; by tender solicitude; by example and by a consistent life. It is by "patient continuance in well doing we inherit the promises." One very useful means we had in the best days of our prosperity, was a union of our churches and Sunday Schools.

These lines are written to encourage churches to start, work and profit by our example. The writer was with the First Church twelve years; Central, Memphis, a year, Jackson, Tenn., later. Since 1879 he has been with Calvary (now 41st Ave.), here and the Highlands.

L. A. Duncan.

## Union Hall.

Our meeting at Union Hall was quite a success, though we didn't have many accessions to the church.

Rev. J. O. Buckley of near Prentiss, did the preaching and did it well. He knows how to tell sinners how to be saved, and Christians how to be better.

The Lord gave us two strong young men to be soldiers for Jesus Christ henceforth, and a great church revival, for which we praise Him and move on to higher and better things.

J. B. Quin.

## Mission.

We began the meeting at this church five miles west of Winona, on the fourth Sunday in July. The pastor preached in the morning and Brother Luther Holcomb came that evening and preached until Friday night. The people had just rebuilt and paid for their church house. After having done something for the Lord we were ready for his blessings.

Brother Holcomb was more than we even expected. Old men told me that they had never had such a week of gospel sermons. Two were received by letter and eight for baptism. They gave, Brother Holcomb a sum amounting to \$33.50, added to the good will of all and the prayers of every Christian.

## Berea.

Berea is a church that is coming to the front. They asked me to hold my own meeting and brethren, we had a pleasant week. God was with us. We received one for baptism and nine by letter. The church is in a better condition than it has been in some time. The members are determined to work for their Master, and I think the brethren feel better toward each other.

My father was with me and preached occasionally. It was a joy to have him with me. The church paid its pastor \$35, and many pledged their loyal support, in money, in work, and in prayers.

## Long Creek.

Long Creek is the church at Sallis. Our meeting began the third Sunday in August with Brother W. E. Farr to do the preaching. The preaching was done well, and every one was delighted to hear him. The people loved Brother Farr from the first.

Nine were received into the church, five by letter, and four for baptism. The good people gave him a free will offering of \$65. We were sad that Brother Farr had to leave us Friday night. The meeting continued till Sunday night.

B. F. Wallace.

Sallis, Miss.

## Pearson.

Our meeting began on Saturday night before the third Sunday in August. Sunday morning and night, Brother Brame preached for us. He is an earnest worker. Our pastor, Brother Wayne Alliston, took charge until Monday night. An uncle of the pastor, Brother Wayne Sutton, then took charge. Our meeting closed Friday morning with 14 additions to the church, 13 for baptism, 1 by letter.

We rejoice over this. After raising a family of grand children, we were glad she trusted her Saviour, and was buried in baptism. Hope she will live to bring her aged husband to Christ.

One father, Methodist, one Catholic, and two little boys, ages 8 and 9. We gladly

welcome them with us. Brother Sutton is an earnest preacher, his heart is full of love for lost souls; as he leaves us he has the prayers of the Christian people that he may save many more souls to Christ. Many were disappointed that the meeting did not hold longer.

Our Sunday School is progressing nicely. Several of the members gave their hearts to God during the meeting.

In addition, results mentioned above our church was organized in May with 8 members. At close of meeting we had 27. God is surely blessing us, it we serve Him right, He will. Our brethren will soon make a start on our new house of worship. We need your prayers and help. Our pastor says he will give us two Sundays rest of year instead of one.

We praise God for his rich blessings, and ask Christians to pray for us. We feel richly blessed in our home. Only have one little boy 8 years old, and he joined the church and was baptized. Pray for us that we may raise him for God's service.

Mrs. H. D. Mendum.

## Meridian Notes.

The reason no reports of the Baptist Pastors' Conference of Meridian, are forthcoming during these "dog days," is that the whole shebang is off on a vacation.

Shipman and the consort craft and all of the little Ships are in Virginia in the old home country of Roanoke and thereabouts. We are sorry to say that the last word from him was that he was on the stocks for repairs, as the inevitable Farish puts it; but we hope not for long and also for the better. Dear soul, he needed the rest, for his work has been arduous. All the other pastors are in and out, and more out than in with neighboring pastors in special meetings, all of which are encouragingly fruitful. Those of us who are not city pastors, but who are as "busy as bees in a tar bucket," with our suburban and adjacent town churches are hopefully at work. Some good revival meetings by some or all of these will be reported in due time.

Some changes, we understand are on the tapis for our pastoral makeup, but not yet sufficiently advanced to be reported. The Sunday Schools and congregations in the city keep up, wonderfully well for the sultry weather, considering also that so many of the people are away on their summer outings, and mostly only "supplies" are in the pulpits.

The Master's kingdom in Meridian is in wonderfully lively exercise for the season and circumstances.

In love, your brother,

J. A. H.

## Prentiss.

I have just closed a good meeting with Pastor J. O. Buckley at Stonewall Church in Simpson county.

The good Lord was with us, and blessed us wonderfully in every way. There were 31 professions, and 29 accessions to Baptist Church, and two will go to the Methodist Church. Stonewall is a large country church, with a splendid pastor and a noble membership. We thank God for the privilege of working for Him, among such good people. May the Lord bless them.

Truly,

J. B. Quin.

## Meeting at Beulah.

Our meeting began August 9th. Brother R. L. Bunyard of Gallman, preached for us. His sermons were full of soul-saving and soul-feeding throughout. Seven persons came to the church for baptism, and I think there will be more to follow.

Sister Bunyard was with us, and added very much to the interests of our meetings by her helpfulness.

Chas. L. Lewis.

Clinton, Miss.

## From Stanton, Texas.

Since making the statement to the effect that I would return to Mississippi about the first of September, the membership of the church have earnestly insisted that I remain until the last of October, that I have decided to remain. After that, I shall, unless otherwise providentially directed, return to my own native State.

I have just returned from an eight days' meeting held in a little country school house, where there is no church organization of any kind. They had never had a Baptist meeting there until the third Sunday in July. I went out and preached for them. It is a sparsely settled neighborhood, but people came for miles—some coming from seven to ten miles to attend the night services, returning the same night. There were four conversions, one Catholic, two men who were heads of families, and who were between 30 and 40 years of age.

We hope to begin a meeting here the first Sunday in September. Pray for us. God bless the Record.

Yours sincerely,

D. W. McLeod.

## My Meetings.

Beginning with County Line the first Sunday in August, under very favorable weather conditions, we had the Gospel message delivered by the Yazoo City pastor—W. Alex. Jordan—who came to us on Tuesday. This princely man of God gave forth the word in no uncertain sound. The church was greatly strengthened and sinners saved. Four were added by baptism.

Next we went to Hopewell, here we had with us the slogan pastor, borrowed from Laurel, L. G. Gates, who, from day to day, warned, admonished and invited. His preaching is calculated to build up in good works. The church was stirred as I have never witnessed before. Five were buried at the close of the meeting. Others made profession.

Next was Sardis. Here again the Jordan flowed full and free with the Gospel of peace. Very much to the satisfaction of the pastor and people. W. Alex. came fully up to my expectations in the exaltation of Christ in the salvation of sinners.

As a gospel preacher he is not a whit behind the best. As a result of his work five were added to the church, four of whom were buried at the close of the meeting.

I wish, on behalf of my churches, to return thanks to Yazoo City Church and the Laurel First Baptist Church for the loan of their bishops.

J. C. Farrar.

Venus.

# The Baptist Record,

100 CAPITOL NATIONAL BANK BUILDING, Opposite Postoffice

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as Second-Class Matter

BY THE

MISSISSIPPI BAPTIST PUBLISHING COMPANY.

T. J. WILEY, Editor and Manager.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid before ordering paper stopped.

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As we are receiving quite a number of inquiries about a certain ordination in Louisville, Ky., we feel it to be only justice to Dr. Mullins and Sampey to give the matter to our readers in Dr. Mullins' own words:

"Please allow me space in your columns for a brief statement regarding reports and rumors which are becoming current over the State as to a recent ordination in the Fourth Avenue church, and the part taken by Dr. J. R. Sampey and myself in it. There are so many erroneous or false things alleged about it, I scarcely know where to begin. The charges are as follows:

"1. That 'the brother originally meant to put his letter in another Baptist church, but was influenced by Dr. Sampey and myself to put it in the Fourth Avenue church, so that he could be ordained in spite of his alien immersion views.' This is absolutely and wholly false. Neither Dr. Sampey nor I to this day know when he put his letter in the Fourth Avenue church nor why he did so, nor do we know until recently of his views as to alien immersion.

"2. That 'Dr. Sampey and I were members of the examining council.' This is incorrect. Neither of us was a member.

"3. That 'the council recommended to the church not to ordain the brother because he declared for alien immersion in his examination.' This is quite incorrect. The council made no recommendation, but expressly left the matter of or-

dination to the church, stating that his examination was satisfactory on all points, excepting that he favored the reception of alien immersions. The council being divided as to the wisdom of ordaining one holding such views, referred the matter to the church for its action.

"4. That 'the council was unanimous in its decision that the brother ought not to be ordained.' This is incorrect. The council was divided on this point and only on this, some being in favor of his ordination. Hence the recommendation as above.

"5. That 'the whole matter was prearranged by Dr. Sampey and myself to get the brother ordained.' This is absolutely untrue. I knew nothing of the applicant's alien immersion views, nothing of his desire for ordination, nothing of the calling of the council or the examination, until it was all done and the report ready to submit to the church. I learned all the above facts first at Hot Springs at the Southern Baptist Convention. I did not know when the matter was to come before the church for action until almost the hour of meeting, when the pastor requested me by telephone to be present.

"6. That 'Dr. Sampey and I made the church ordain the brother against its will.' This is absurd. A member of the Fourth Avenue church laughed at the idea of anybody making it do anything when this was mentioned to him. It is a reflection on the intelligence and independence of one of the wisest and best churches I know.

"7. That I, in particular, made a speech which unduly influenced the church in the matter.' The fact is, I did not utter a syllable until the matter was virtually decided by laymen who preceded. If I had not spoken at all, it would have gone the same way. I spoke perhaps one minute and a half, to the effect that while I believed in regular baptism and object to receiving alien immersion on grounds of order and regularity, I agreed with many representative Baptist leaders all over the South that we should not make this matter a test of fellowship or visit penalties on those who hold to 'alien immersion.' Dr. Sampey spoke to the same general effect, and both of us voted for the ordination on this ground. The vote was taken with the express understanding, stated by the pastor, that it did not involve at all the question whether the church would or would not receive 'alien immersions.'

"8. That 'the vote of the church was nearly as strong against as for the ordination.' The fact is that two, or at most three, voted against, all the rest for the ordination. There was a good attendance present.

"9. One other charge added later, apparently to reinforce the above charges, is to the effect that I am trying to bring about organic union of the Baptists and the Campbellites.' This charge is absolutely false in every particular. A comparative doctrinal statement is being drawn, but it will expressly declare that it is not intended to be a basis of union.

I rejoice in all signs of greater doctrinal agreement between Baptists and all others. But not one iota of Baptist principle would I surrender for Christian union. Chapter fourteen in my 'Ax-

ioms of Religion' give fully my views on Christian union.

"In conclusion, Dr. Sampey and myself, and in general the Seminary, stand exactly where the Seminary professors have always stood as to 'alien immersions.' We favor and teach regular baptism, but we do not and will not make it a test of orthodoxy, or visit penalties on those who hold differently from us. We leave this matter to the local church. We abide by its action, while standing for our own views as individuals. This is exactly the position of Boyce and Broadus and their colleagues of the first faculty.

"The teaching of the Seminary on this subject may be seen from the following extract from Dr. E. C. Dargan's Ecclesiastical, which is the text book used in the Seminary in the department where the subject is discussed:

"How far it may be right to go in tolerating irregularities in confessedly peculiar and exceptional cases is always a difficult question to determine. And it is the part of both prudence and charity to be not censorious of those who may see reason to admit exceptions from the regular order where it seems best to us not to admit them. But it is both unwise and dangerous to elevate exceptions into rules, and to harden into accepted practice what is confessedly a departure from regularity and consistency. Upon the whole the weight of argument, and the consistency of the Baptist Church order, taken as a whole seem to be against the propriety of accepting any of these so-called 'alien immersions.' But where churches insist upon receiving them, they have an undoubted right to decide the doubtful question for themselves."

"The following extract from a letter of Dr. J. P. Boyce to Dr. J. R. Graves, in connection with the alien immersion controversy in the case of Prof. William Williams, indicates the attitude of liberty on this matter which has characterized the Seminary from the beginning:

"You allude to 'facts stated' and 'guarantees given.' I only wish that brethren should understand that we placed the Seminary upon no other position than it has always occupied.

"As to the question of alien immersions, we were very particular in stating that upon such disputed points as that the Seminary could and ought to take no such position.... But I could not pledge them not to teach any principle favoring 'alien immersion' or what some call 'pulpit communion,' because as I contended in my speech these are questions upon which the denomination is divided and upon which we cannot enforce particular views upon any one. Besides, I do not know what may be the opinions of professors who may hereafter be elected. As I certainly did not mean to pledge that Dr. Williams should not express his views if he should choose."

"In the Seminary we shall continue our policy of patient and earnest work, of faithful and loving efforts to co-operate with Kentucky Baptists, and to further in all possible ways our Baptist cause and work in the State. We ask brethren to obtain facts from us instead of publishing or believing rumors about us, and we firmly believe that Kentucky Baptists will make a strategic mistake of serious import if they strive to force a wedge between the Seminary and our State denom-

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inational interests, instead of using us as a friend and ally and fellow-worker in the common cause.

"E. Y. Mullins."

Louisville, Ky.

## Destruction of an Ideal.

"If fate forbears us, fancy strikes the blow; We make misfortune, suicides in woe."

Every individual and every nation has or ought to have an ideal. The height of ascent to which the individual or nation may attain depends upon the ideal cherished.

Just as the child at play consumes its time in endless imitations, and in striving to realize its little ideal, so does the grown up child or the group of children continually play at the endless imitation of the ideal which their intellectual visions have framed and set before them.

Whether he will or no, every individual irresistibly keeps before him some ideal of life and the cardinal virtues thereof. The value of these ideals and cardinal virtues may be high or low according to understanding, training, and the length of time exercised in thought and conduct.

There may be a very "wide interval between practical and ideal excellence." This state of life is noticed in people, who, by nature or otherwise, are willing to sacrifice all the better qualities of their being to "the lust of lucre," or to satiate all the cries of the "carnal stings." This is destruction of an ideal. Can such a one be trusted in the ordinary affairs of life? Or can he be treated but as one whose honesty consists only in his incapacity of being otherwise?

Again, there may be a "mental conception of what is most desirable," but through cowardice or laziness, the necessary effort to attain to such conception is never put forth. In such case, the soul, capable and strong, becomes dwarfed and passes off the stage of life, without having done anybody either harm or good. Such failure is guilty of destruction of an ideal.

The mental conception of true business principles may be ever so clear in an individual's mind, but a desire of power guaranteed through the channels of wealth may so befog his vision that his ideal will disappear and, Standard-Oil-like, crush the millions in order to endow the individual. It is not extravagant to say that such a man is held strictly accountable for the destruction of his ideal and that what he gains in coin he loses in character, for the more lofty the ideal submitted to his power, the more answerable is he for mismanagement.

Environment has much to do with one's standards. Two sisters occupied adjoining rooms. In the one was the picture of Joan of Arc, and in the other that of Charlotte Corday. These pictures were so hung in their rooms that they were the first objects seen by the girls, respectively, on awaking in the morning. The sister who occupied the room containing the picture of Joan of Arc, became a philanthropist, while the other became a murderess. Though this is an extreme case, it cannot be denied that there is much truth in it.

Sometimes people who have been reared in good surroundings, on going to a community with lower standards, soon lapse into the ways of those among whom they have cast their destiny, on the plea that it

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is best to conform to the customs of the Romans, when in Rome. Others, again, yield to the influences of their environment without perceiving it, for custom is so surreptitious and sly that little by little slips "in the foot of its authority," and with time, becomes well established and irresistible, against which its victims have no courage nor power. Whether wantonly or ignorantly, the result is the same and the victims are guilty of the destruction of an ideal.

To strive toward an ideal is no idle fancy, but it is simply a concentrating and working into practical formation the intellectual vision. The architect has in his mind an ideal structure. He translates this ideal into the real, and a beautiful building is the result. If for any reason, he fails to put his very best life into his work, in that proportion he debauches his powers and, sooner or later, must pay the penalty of losing the attractive beauty of a lofty ideal, for success grows out of the right use of power and ability possessed. But knowledge is necessary to this right use. Hence we conclude that, after all, education—intellectual to guide and spiritual to compel—lies at the bottom of an ideal success. With this view of life, there is a solution for every problem, and at once, creates a demand for competent men and women to supervise our youth in the formative period of their lives.

## Three Scholarships.

The Baptist Record owns three scholarships in Business Colleges. One in Harris Business University, Jackson, one in the Queen City Business College, Meridian, and one in Hattiesburg Business College. Anyone contemplating entering a business college at any one of these places would do well to write The Baptist Record, Jackson, Miss., for prices and terms.

Pastor Price is conducting a meeting in his own church this week, being assisted by the various pastors of the city. The congregations are large and the interest good.

Rev. M. R. Cooper of Kennett, Mo., while on a visit to relatives in Mississippi, honored The Record office with a pleasant call. He seems successful and happy in his work in his adopted State. We are never surprised but always gratified upon learning that Mississippi men are doing well. Brother Cooper had just spent some weeks in Virginia resting.

Will not every pastor and Sunday School Superintendent heed the request by Brother J. E. Byrd in this issue? It is of very great importance for you to do so. The interests of our Sunday School work demand it. Brother Byrd is doing a fine work along Sunday School lines, in many ways.

The First Baptist Church, Jackson, has just completed a pastorium, costing \$6,000. Pastor and family have gone into the new home this week. It stands on the old lot, and is a beautiful two-story building. The property is worth \$10,000, and there is not a more desirable residence lot in the city. It is within a hundred feet of the street car line. Pastor Riley of the Griffith Memorial Church, has also gone into a new house, but it is not the property of the church.

And here comes Prof. Stanley Hall, president of Clark University, who, after solving nearly all the problems of life, announced the crowning victory of psychotherapeutics in the discovery that a woman has two souls, if not more. If the good woman, already sharing largely in the burdens and responsibilities of life, must be charged with the keeping and salvation of two or more souls, hers is not an enviable lot. The fool-killer must not be doing his duty these days.

## "Dollars and Sense."

This is the unique and striking title of a little book which will be mailed you for 25 cents. The general scope of the book is sense to make dollars honestly and spend them wisely. Very seldom in one's career does he meet up with a more sensible and helpful book. The author disclaims for the book any theory or sentiment, declaring that every thought in it is born out of his experience and observation. The author is a successful business man. This book cannot fail to greatly benefit and amply repay any careful reader.

In his attempt to "contend earnestly for the faith which was once for all delivered unto the saints," Brother H. Haywood reports gracious meetings, both in the churches he tries to serve and in those he has labored this summer. He says: "God sends hearers for the gospel message, gives grace, and seems to water the seed sown and give increase; although some who 'cannot endure sound doctrine' fearfully misquote him—and some take offense at the truth, which he endeavors to speak in love."

Pastor J. D. Anderson of Mobile, Ala., has just closed a great revival with his Bayou La Batre Church, Rev. E. E. George did the preaching. Eighteen were received for baptism and two restored. Others are expected to join.

Dr. Montague, President of Harvard College, Rev. C. L. Yates of New Decatur, and Rev. S. A. Cowan of Montgomery, were in the place summering and recuperating, and did good service in the meetings.

In the passing of Ira D. Sankey from this life one of the greatest musical lights went out to this world, but we are not to suppose that that tongue, so sweet here, will sing no more. He will be remembered as D. L. Moody's associate in evangelistic work on two continents. And as he wrote and used to sing so sweetly, let him be "only remembered for what he has done." One by one the great of the earth are passing away.

## The Law of Financial Success.

written by Edward E. Beals, now Secretary of the Fiduciary Company, Chicago, and published by the Fiduciary Press, Chicago, is richly worth the little cost and the little time requisite for its careful reading. It contains 16 chapters on the following very striking subjects: Money, Mental Attitude, Fear and Worry, Faith, Latent Powers, Ambition, Desire, Will Power, Auto-Suggestions, Harmony, Creation, Concentration, Persistence, Habit, Claiming Your Own, Making Money. An unusually large amount of valuable matter on these subjects has been packed into these 104 pages. Price, paper, 10 cents.

## "Come and See."

Rev. W. James Robinson, Ph.D.

The first chapter of John's Gospel gives an account of the beginning of Jesus' ministry and the public acknowledgment of his mission in the world. The evangelist twice records the Baptist's exclamation, "Behold the Lamb of God." This was a day of great rejoicing for devout souls as they beheld the Messiah for the first time. The usual number of curious persons were there also, looking into everything, and at everybody that was in any way out of the ordinary. Curiosity is the stepping stone to wisdom when properly used, but when it is mere meddlesomeness, it is most reprehensible.

This day of beginnings was very strenuous for Jesus. He was rapidly becoming the center of attraction. Two of John's disciples heard him say as Jesus was passing by, "Behold the Lamb of God!" Immediately they followed Jesus, but we are not told just what their motive was. From their evident timidity, it was not entirely clear in their own minds why they were following him. But the manner of the Master soon put them at ease, for Jesus was a gentleman.

His courteous answer to their inquiry was all they could desire. It revealed his mission in the world and allayed all their fears. "Come and see," has ever since been a rallying cry to all burdened souls. The first persons who sought him heard these cheering words and all who have sought him have been welcomed graciously. The mission of Jesus in the world was opened by "Come and see," and ended by "Come and dine." He began by making the way easy for sinners, doubters and timid persons by inviting all alike to fully investigate his claims. His tried and true disciples were very properly invited to feast with him. He invited investigation as a means of beginning the real spiritual life, and spread a meal to confirm them in it. The first invitation was for strangers while the second was for the hospitable refreshment of friends.

These two invitations coming as they do at the beginning and end of Jesus' career reveal the fact that he has nothing to conceal. He did not teach a line in a corner, but always in the open. We need to be very careful lest our lives cloud the ministry of Jesus by causing men to think lightly of him because we seem to do so.

"Come and see" is the greatest possible encouragement to sinners. It is the Master's challenge to all skeptics. I once saw a machine that the owner claimed was operated by perpetual motion, but he forbade investigation, which convinced all thoughtful men that it was a fake. Valuable truths are not altered by being known, but the Father made more powerful. Just so the Father Jesus is known, the more he is appreciated.

Come and see him by observation. He is the most powerful factor in the affairs of the world today. His teachings furnish the fundamental laws of all civilized nations; they are the material out of which our whole social fabric is being woven. No other individual or group of individuals wields so much power over the thinking of the world as Jesus Christ does. No man who claims to be intelligent, or aspires to be, can afford to neglect such a character. It would be as sensible for a man to aspire

to be a locomotive engineer and ignore steam.

Compare his influence over men with other great religious leaders and study his duties. Do not take for your specimens the deficient disciples, but learn Christ's ideals and select the men who most perfectly embody them. The value of a factory's output is not estimated by the defective articles—some are expected—but by the first-class ones. Nothing is more natural than for men who are corrupt at heart to dress themselves in the toggery of the true Christian to carry out hypocritical ideas.

"Come and see" him by a close study of the Bible. Prophets hundreds of years before his advent told of his coming, his character and his work. No one told all, but each one told something; put together all the facts given in prophecy and you will have a picture of the Messiah as he should be. Then read in the gospels the accounts of his career and see how nearly they fulfill the prophets. You will find by this method that Jesus of prophecy was realized in the Jesus of the gospels.

Put your own soul and its needs under the test of his teaching and work, and see how much he can do for you. Here is the real test after all. No candid soul can deny needing Jesus as its friend and counsellor.

"Come and see" by hearing the gospel preached. Prepare yourself for this. Your body deserves to be rested, refreshed, well fed and made comfortable for this exercise. Prepare your mind by having it pure as possible from all secular matters and open to the gospel. If you come to the church with business problems filling your mind, you may expect to enter the house with them and you may trust the devil to keep them under your consideration.

Give the speaker prayerful attention. Bad listening will make the best sermon deficient in results; for without listening ears the heart cannot be reached. Good listeners are as necessary to a good service as a good speaker. One indifferent auditor often weakens the effect of the entire sermon. Look the speaker square in the face as much as possible, praying all the time that God may use him to feed your soul, and make you to cheerfully appropriate what will be helpful to you. Desire sincerely the essence of the truth you need.

"Come and see" by believing in him and his doctrines. Believe because you know it is so that you are a sinner without hope. Then fly to him for refuge for your soul, believing him to be your only hope. He will receive all who come to him truly seeking salvation. You must accept him unconditionally, surrendering all for his glory and consecrating yourself unreservedly to him.

Young Christians are liable to fall into any one of many errors so I will offer them, in conclusion four suggestions. Do not be satisfied merely to be saved and remain a babe, but desire to grow into strong Christian womanhood. Use all diligence to know and understand all the great doctrines of the Bible. Study the promises and try to realize their fulfillment in your life. Seek to have spiritual experiences that shall enrich your life and make you a blessing to others.

Moristown, Tenn.

## Letter from Leland.

As the summer draws to a close and our people, many of them, are returning from their annual outings, we feel that we shall be able to inaugurate an active fall and winter campaign in the interest of our denominational enterprises.

The services during the summer have been well attended. Fine congregations have greeted the pastor morning and evening. The Sunday School has held up delightfully and excellent work has been done. The prayer meetings have simply been glorious. We have varied them very much by having recitations, readings, papers on practical subjects and charming music. Our young men and women have joyfully entered into these services and both old and young have received a decided spiritual uplift.

On last Sunday the following were announced as representatives of our Baptist-publications:

Mrs. B. O. McGee will begin on the 1st of September a thorough canvass of the church and congregation in the interest of the Baptist Record and Orphanage Gem. Brethren Bailey and Carter, take notice, and forward Sister McGee sample copies of Record and Gem.

Miss Nita Johnson will begin at the same time a similar work in the interest of the Foreign Mission Journal.

Miss Mary Lanier will represent the Home Field.

These ladies have expressed to the pastor a willingness to do this work, and you may be sure that through the month of September there will be something doing along the line.

The church here has ordered the election of three deacons.

We are praying the Lord to direct us in this matter that brethren may be selected who will prove an honor to their church and purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.

We shall be glad to welcome brethren who are representing the Tri-State Sanitarium and the Laymen's Movement. Come to see us, brethren, on Sunday, the 11th day of October, which will be the Sunday previous to the meeting of the Deer Creek Association at Shaw, just north of Leland a few miles.

As we purpose making September a State Mission month we don't care to have anything interfere with our plans for this cause.

## Our College Boys.

Trotter, Stapleton, Cockerham, McGruder and McGee of Mississippi College; Hightower, Taylor and Jones of the State University and King of Jefferson College, have been in Leland for a month as members of the Leland Baseball team. While the boys won most all the games, they did more, conducted themselves in such a noble, dignified manner as to gain us high esteem and admiration of our citizenship. On their part there was no loafing around saloons, no visiting of low dives, but upon the other hand they attended Sunday School, preaching service and the prayer meeting. These manly fellows made a fine impression upon our town for righteousness, true morality and Christian education. I trust the boys will ever keep the standard high. I was greatly pleased with a remark made by a student of Mis-

issippi College concerning its President. He said that all people who wanted to do right would love Dr. Lowrey.

The planters of this rich country are now very much exercised over the frequent rains, but as a rule, they make as much cotton as can be gathered by the last of March.

In good hope through grace,

A. J. Miller.

## The Prayer-Life of Jesus.

The life of Jesus had many marked characteristics, but nothing is more marked than his prayerfulness. He was undoubtedly a man of prayer. His praying is mentioned by each of the four evangelists, and we find that the words "prayer" and "pray" are used at least twenty-five times in connection with Him.

In studying the prayer-life of our dear Lord we find that he always prayed before every important crisis in His life. Luke tells us that He prayed when He was baptized—thus preparing Himself for His public ministry through prayer. Mark tells us (1:35,38) that he arose a great while before day and went into a solitary place and prayed, thus preparing Himself for an evangelistic tour. Luke tells us (6:12,13) that before choosing His twelve apostles He spent a whole night in prayer. Before announcing to the twelve disciples His approaching death He spent a season in prayer. We see from this that Jesus prepared for the important events of life by special seasons of prayer. Brethren, it is much easier for you and me to pray before some event in our life than it is to pray after something of importance has been achieved.

Jesus prayed before—during—and after the great achievements of His life, but we sometimes forget the after prayer of thankfulness—we are often either puffed up or exhausted by them and we stop too soon.

How many of us get too busy to pray? Read Luke 5:15,16—how that when Jesus was usually busy, withdrew into a solitary place to pray. I know that the cares of life are weighty—letters to write—phone to answer—callers to receive—sermons to prepare—sick to visit—etc., etc., but we need strength for all this turmoil and worry—we can get it from no source on earth that will satisfy as that gotten during a "Sweet hour of prayer."

I spent a few days in the home of Brother Bamber in the spring and I noticed every morning at 10 o'clock he would take his Bible under his arm and leave the library singing "When I can read my titles clear," and would not come back until 12—at first I did not know what he was doing, but I learned that he went into another room and spent at least two hours communing with God and then would weep because he did not pray more. Oh, how my poor, indifferent and cold heart bled as I thought of my lack along this line—I said, "Oh, God, teach me to pray—not how to pray, but teach me to love prayer and teach me the habit of prayer."

We learn too that Jesus prayed for His friends—well this is easy to do—we all love to pray for those we love and for those who love us—but He further—on the cross bear Him praying again—"Father, forgive them"—Oh, how hard it is sometimes to pray for your enemies—but Jesus set the blessed example and we ought to follow Him. I have had sad experiences since my surrender to God that never came my

way before—people who have been fast friends before have set themselves against me and have even endeavored to rob my little ones of the meat and bread they need to sustain life—but in it all thank God I pray for them and have been strengthened many times during a season of deep and earnest prayer for them.

A few days ago a lady came to me with her heart all broken to pieces and asked me to join her in a prayer for her husband—he is a member of the church, but that's all. After listening to one of the saddest stories of my life—almost a tragedy—I promised to pray for him and also to see him and try to give him Jesus because that is the best way to solve all the troubles in the home. That night I could not sleep because of what I had heard—and between the hours of three and four in the morning, I left my bed and went into the library and took my Bible and buried my face in it—and got down on my knees before God and laid myself down at my Master's feet to be used for His glory in bringing about peace in this beautiful though miserable home.

After awhile I felt that God would hear and answer me—I remembered Mark 1:35 how Jesus had gone out alone a long time before day and prayed, and some how I felt strengthened. Next day about 10 o'clock this lady told me over the phone that she had talked to her husband just as I had advised her and that he was unrelenting and unrepentant—but that morning while she was thanking God at the breakfast table for their morning's meal—she mentioned her sorrow and sadness—the husband broke down, left his seat and came to her and threw his arms around her neck and fell on his knees by her side and said, "Darling—if you will only forgive me for the wicked way that I have treated you in the past, I'll promise that I'll never, never treat you so again!"

"Oh!" she said. "Brother Walker, I think it must have been in answer to prayer for Joe has never been so kind to me before." Brethren, I for one, KNOW that God hears and answers prayer. Prayer is the secret key to the great store house of our Father's richest blessings—let us learn to use it.

Dr. Dixon says—Prayer is the key to success in soul-winning, the secret of victory over sin. If you would grow in grace, pray. If you would bear heavy burdens without feeling their weight, pray. If you would be guided by the wisdom of God, pray. If you would overcome evil tendencies in your own nature, pray. If you would not fret and worry, pray. If you want a revival and keep the revival all the time, pray. If you need money for the work of the Lord, pray. If you need anything for yourself and family, pray. If you are sick, pray. If you are happy and contented, pray. If you are discouraged and downhearted, pray. If you feel like praying, pray. If you don't feel like praying, pray. . . . Pray without ceasing.

Let us look together right now, brethren—turning our hearts and faces toward God and pray with one accord, "Lord, teach us to pray."

A. A. Walker.

Bogue Chitto, Miss.

## Wicked Children of Bethel.

"Go Up, Thou Bald Head; Go Up, Thou Bald Head."

After the translation of Elijah and when Elisha who succeeded him in the prophetic office was on his way from Jericho to Beth-el, we read, "And as he was going up by the way there came forth little children out of the city and mocked him and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back and looked upon them and cursed them in the name of the Lord. And there came forth two she bears out of the wood and tore forty and two children of them." 2nd Kings 2:23.

Doubtless those children were old enough to be responsible for their wicked conduct. It is probable that they were the children of the idolatrous worshippers of Jeroboam's calf at Bethel, and had been taught of their parents to hate the prophets of God and to taunt and jeer them because they were Jehovah's prophets and represented him. It was in this that lay their greatest sin and which called forth the curse of the prophet and the swift visitation of God's wrath upon them. Let us learn some lessons from this sad narrative. We learn:

1. That God is angry with those who mistreat his people because they are his people and represent him and his cause in the world. And whatever is done to God's people because they are his people, and stand for righteousness is done to him, and a reckoning day will come.

2. That those children of Bethel doubtless reflected the feelings and sentiments of their parents towards God's prophet and were influenced thereby to treat Elisha as they did. Children reflect the sentiments of their parents towards others, whether those feelings be kind or unkind. This is observable in the conduct of children towards ministers of the gospel, ministers sometimes learn through the conduct of children what their parents think of them. A minister's influence upon the attitude of their parents towards him. If parents speak unkindly or criticize their minister in presence of their children they block the way of his helpfulness of them. He cannot lead those children to Christ, and if they die in their sins, how great the responsibility of those parents. The influence of the parents of those children of Bethel turned them against the prophet of God and resulted in the violent death of forty-two of them. Dear parents, do not speak unkindly nor criticize your minister in presence of your children, even though you may think you have cause to do so. Eternal consequences may hinge upon it.

3. Those children of Bethel were guilty of the sins of irreverence and reproachful mockery of the prophet on account of his bald head. They cried derisively, "Go up, thou bald head." This was displeasing to God and it is a pity that such irreverent mockery did not pass away forever with those wicked children, but alas, it did not. It is wrong in the sight of God to speak reproachfully or sneeringly or in the way of sport at fun making of any fellow who has natural, physical or mental deformity. To do so, is to reflect upon God, their Creator, who made them so. It must be obnoxious to our Creator when the natural infirmities of his creatures are spoken of reproachfully. And how cruel it

is to add affliction to the afflicted, and thus grieve them to the heart.

The proud Caucasian race is often guilty of the sin of reproach of the yellow and black races for their natural physical appearance, and in a sneering spirit taunt them with such expressions as "Almond-eyed," "kinky-headed," "flat nose," "big lips," etc., etc. What must their and our Creator think of such a reflection upon him who made them so. O vain man, who made thee to differ from others, and what hast thou that thou didst not receive from the creative hand of a merciful good God? Be humble, therefore, and grateful to Him for having created thee in the physical and mental likeness in which thou dost gladly appear before man. And remember, O remember, that "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

O. D. Bowen.

Handsboro, Miss.

To the Baptist Record:

Have just closed a meeting with Line Creek Church, 5 miles southwest of Osyka. Brother Corkrum is pastor. We had large crowds and good interest until the close on Thursday. 4 united for baptism.

F. N. Butler.

The protracted meeting at Little Bahala, Lincoln county, closed yesterday. 12 were baptized. News received by letter.

The preaching was done by J. E. Thigpen and the pastor.

To God be the glory.

J. R. Sumner.

Superintendent Bailey of the Rock Island Railroad, has just issued the following order: "It is noticeable that many of our employees are addicted to the habit of smoking cigarettes. It is to notify all such that, if they are caught smoking cigarettes, they will be dismissed from the service." It is astonishing that Christian men will encourage both by precept and example, a habit, which not only injures boys and young men intellectually, morally and spiritually, but financially also, leaving the victims an all-round wreck. Christian fathers arise in your remaining manhood and help the boys! What say you?

There is such a large number of requests made of us to give all sorts of information that we are forced to say that in the future none of these requests will be attended to, unless the person interested enclose two 2-cent stamps. We are willing to furnish the stationery and electrical work, but do not feel that we should be expected to furnish the postage besides, just for the privilege of doing the favor. We ask two 2-cent stamps, because experience has taught us that on an average it will require about two letters to round up the matter.

The Congregationalist is authority for the statement that "The Governor-General of Manila and some of his American associates have had a carnival with a cock fight, which was expected to bring a big sum of money, because Filipinos love gambling. A great public meeting was attended by 2,500 Filipinos who made a protest against the scheme." This is puerile, immoral, even shameful, conduct in anyone claiming to be a gentleman, even among his equals, but for a high official representing one of

the greatest governments on the earth, to descend from the dignity of his high position and engage in gambling schemes of a very low order, to extort money from a semi-barbarous, ignorant, superstitious, vanquished people, for his own pocket is reprehensible in a high degree, and is really a just ground for his impeachment and removal. Whereas our government should elevate this pitiable people, shall we continue in an official way to degrade them?

Rev. G. W. Riley of Jackson, and his singer, Mr. Oswalt, held a tabernacle meeting at Georgetown, which resulted in the organization of a new church with Rev. J. C. Farrar as pastor. This promises to be a strong church in the near future.

Pastor J. P. May has just closed a meeting at Thompson. Revs. J. H. Lane and G. W. Riley doing the preaching and Mr. Justin Oswalt leading the singing. At the last service Brother Allen Moore and his son, Tucker Moore, were ordained as deacons. This is a young organization, and they have a new church house which the pastor built with his own hands.

Rev. G. W. Riley is at Johnston this week in a great union meeting of three Baptist Churches. He and his singer, Mr. Oswalt, will be at Benton next week, with pastor B. E. Conant.

#### "Taft's Sermon."

"I have known a good many people who are opposed to foreign missions. I have known a good many regular attendants at church, consistent members, that religiously, if you choose to use that term, refused to contribute to foreign missions. I confess that there was a time when I was enjoying a snug provincialism that I hope has left me now when I rather sympathized with that view. Until I went to the Orient, until there was thrust upon me the responsibilities with reference to the extension of civilization in those far distant lands, I did not realize the immense importance of foreign missions. The truth is we have got to wake up in this country. We are not all there is in the world. There are lots besides us, and there are lots of people besides that are entitled to our effort and our money, our sacrifice to help them on in the world. No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government. The spirit of Christianity is pure democracy. It is the equality of man before God, it is the equality of man before the law, which is, as I understand it, the most God-like manifestation that man has been able to make.

"I speak not of foreign missions from a purely religious standpoint. That has been and will be done. I speak of them from the standpoint of political government advancement, the advancement of modern civilization and I think I have had some opportunity to know how dependent we are on the spread of Christianity for any hope we may have of uplifting the people whom providence has thrust upon us for our guidance.

"It is said that there is nothing in the constitution of the United States that authorizes national altruism of that sort.

Well, of course there is not; but there is nothing in the constitution that forbids it. What there is in the constitution of the United States is a breathing spirit that we are a nation with all the responsibilities that any nation ever had, and therefore when it becomes the Christian duty of a nation to assist another nation the constitution authorizes it, because it is part of national well-being."—Picayune.

#### A Great Revival at Thompson.

On August 20th the good people of Thompson assembled together at the new church for the first time. The services were conducted by Rev. J. H. Lane of McComb, and Rev. George W. Riley of Jackson. They were also accompanied by Mr. Oswalt, a singer, whose soul-thrilling voice led the congregation in one grand strain of praise to our great Jehovah. Although the weather was somewhat dreary the crowds were large, and God's spirit was moving in the hearts of the people, through his deliberate and sweet manner of expression left engraved on the hearts of Christians and sinners. Lasting truths and impressions that will help to bring our people together for the one great aim of life, namely: The "glorification of God's kingdom here on earth."

Rev. George Riley, although somewhat afflicted, and we sympathize with him greatly, through his eloquence and great power of speech—we feel that our church is better and stronger, our bodies better prepared to fight the battles of life. Our church is newly organized with nine members, receiving seven during the meeting and many confessions. We, under the leadership of our faithful pastor, Rev. J. P. May, feel that we need the prayers and hearty co-operation of our sister churches.

A Member.

#### Newton.

I am now on the field of my new home. Have been here twelve days. We were received with open hearts and hands. Have had a week's meeting, the pastor doing all the preaching. Had an overflow crowd every night; had 13 additions to the church.

Newton is one of the best towns of the State, has about 3,500 people and a delightful place to live.

The new Clark Memorial College is nearing completion. Has three buildings, a chapel, two dormitories, one for girls and one for boys. Will accommodate about two hundred students. Newton gave \$35,000 and 40 acres of land to get the college located here. The president has raised about \$30,000 more and has a promise of \$20,000 outside of the State. It is hoped to have \$100,000 by the close of the year. The school will open September 20th. Will be co-educational. Write Rev. S. B. Culpepper for catalogues. There is room for some good Baptist families here now, who want to keep boarders and have good school advantages. Property is very reasonable here.

I hope to do the work of my life here. We will build us a large church house and do our best for the Lord. Pray for us.

Fraternally,

J. P. Culpepper.

Newton, Miss., Aug. 31, 1908.

## News in the Circle.

### Martin Ball.

A five-days meeting was held at Scotland Church—four miles southeast of Winona—Martin Ball pastor—in which there were 40 professions of faith and 26 additions by baptism. Many backsliders were reclaimed.

The Western Recorder has an admirable article this week from the pen of the lamented Eaton. The subject is "Am I my brother's keeper?"

A new church was recently organized near Walter, Texas. They called Rev. O. C. Kidd to the pastorate. He accepted and went to work at once.

A meeting was recently held at Singleton, Texas, and a church was constituted. 37 members went into the organization.

Rev. J. L. Vepperman recently baptized 20 Pedo-Baptists in the fellowship of the Church at Gastonia, N. C. Receiving them by wholesale.

Pastor B. P. Floyd last week held a meeting with Bethany Church, Ala., and there were 60 additions. The pastor did the preaching.

The Western Recorder states that Rev. Boyce Taylor assisted Pastor H. C. Roberts in a meeting at Silver Creek, "Texas"—Guess he means Mississippi. There were 28 additions.

Pastor L. F. Gregory was aided last week at North Carrollton, in a great meeting, by Pastor W. R. Cooper of Itta Bena, 21 additions—15 by baptism.

Pastor Evangelist E. D. Solomon assisted Rev. L. F. Gregory in a meeting at Slaughter Church. Five additions by baptism. Gospel Singer Wheeler rendered efficient service.

At Prospect Church, Montgomery county, Pastor Gregory did all the preaching in a recent meeting. Six additions by baptism.

At Morgan Church Pastor W. R. Cooper was aided by Pastor L. F. Gregory of Carrollton, in a good meeting. 8 additions—5 by baptism.

Evangelist J. C. F. Kyger, Waco, Texas, lately aided Pastor J. H. Durham at Patrick, Texas, in a wonderful meeting. 33 additions to the church.

Evangelist Luther Little of the Home Board, has declined the urgent call of the Kansas City Church, and will continue his work as evangelist.

Rev. E. M. Hunt assisted Pastor J. J. Gentry in a meeting at Shiloh Church, Jones county, Texas. 59 additions—43 by baptism.

Burton A. Hall, Assistant to Evangelist George C. Cates, has just closed a wonderful meeting at Taylor, Texas. There were 54 professions at one service. Brother Hall says, "Sinners were called to an old-fashioned mourner's bench."

Evangelist Sid Williams recently closed a meeting at Rotan, Texas, in which there were 64 additions. J. M. Rankin is the pastor.

Rev. Z. J. Anderson has resigned the care of the church at Lufkin, Texas, and will enter the Seminary at Waco in the fall.

Dr. A. U. Boone of Memphis, is spending his vacation at Winona Lake Chautauqua, and says, "It is understood that Dr. E. Y. Mullins is the best and most satisfactory speaker on the program."

The Baptist World announces that Dr. W. D. Powell, representing the State Board of Kentucky, has combined with the Prestonburg church in employing Evangelist W. H. Sledge of the Home Board, as pastor. He will also do evangelistic work in the Big Sandy Valley, Ky.

The Pendleton Street Church, Greenville, S. C., has secured Rev. Henry Miller of Tipton, Ga., as pastor. He will begin work October 1st.

Pastor E. E. Maddry recently closed a great meeting in his church, Greensboro, N. C. There were 86 additions.

Mrs. Harry Hatcher, Atlanta, Ga., who was a very active leader in woman's work in the South, died last week of heart failure. Her honored husband was well-known among the workers in Mississippi as the representative of the American Baptist Publication Society.

Rev. J. R. Blythe, one of the Seminary students, recently closed a meeting at Burks Branch Church, near Shelbyville, Ky., with 31 additions.

Rev. T. H. Boggess, Independence, Mo., has accepted the care of the First Church, Carthage, Ill. He enters the field at once.

Evangelist McPhail recently closed a meeting with Shiloh Church, Montgomery county. There were 14 additions by baptism.

Pastor T. H. Wilson closed his meeting last week at New Liberty, Montgomery county, with 22 additions.

Pastor C. B. Miller, Second Church, Chattanooga, Tenn., recently organized a church at Chickamauga with 27. On the day of the organization 16 were baptized into the fellowship of the church.

The church at Sweetwater, Tenn., has called Rev. E. A. Cox of Ashland City, Tenn., and he will take charge September 1st.

At Phoenix City, Ala., Pastor Lamar Jones did all the preaching in a meeting. There were 65 additions—55 by baptism.

The Crescent Hill Church, Louisville, Ky., called to the pastorate Rev. J. F. Griffith of Spencer, Ind. He has signified his acceptance.

Evangelist L. D. Summers has resigned the pastorate at Greenfield, Tenn., and will devote himself exclusively to evangelistic work. He will locate where railroad facilities are better.

#### A Fine Home Mission Document.

The minutes of the last State Convention make about the best missionary literature, of the kind, I have seen. The last 16 pages give the contributions of all the churches, to Home, State and Foreign Missions, by associations, in parallel columns. It will do you good to read them and compare the figures of your church with those of the other churches.

These figures show great improvement over those given last year. There are still hundreds of our churches—yes, HUNDREDS OF THEM, and some of our largest and best, or supposed to be the best—that never heard of the great work that our Home Board is called to do. About one-fifth of the churches sent their money to Atlanta direct—the list lies before me, having been sent me—when these are added to the number given in our minutes, we have still the appalling, heart-rending fact to face that not half our churches know anything about the Home Mission Board; for surely if they knew of it they would certainly give something to it. I haven't had time to figure out the exact number yet—will do that and put it where he who reads may run, as well as he who runs may read.

These minutes are now in the hands of the clerks of the associations; and the delegates from the churches can get them when they go to the association. Get them, read these figures to the association, and read them to your churches when you get home—read them until we wake up and do something worthy of the greatest missionary agency beneath the stars.

W. P. Price,  
Vice-President.

#### Brother Pastors.

At the Convention at Meridian some brethren interested in our mission work and its improvement had a meeting, and agreed to try to have a mission rally in every church in every association in the State before next May. Of course this cannot be done unless all the pastors say so, and see that it is done. Can't we do it? Will we do it? There is a great and crying need for it if the world is to be evangelized. The churches must be brought into action and every member put on the firing line. And this suggestion has been made to help to do this. Brother pastors, will we prove ourselves worthy of our position? Let us make full proof of our ministry. Get some visiting brother or brethren, preachers or laymen or both together and have a rally to last at least a day or two and let us enlist all of God's people in this business of our lines.

The associations are on us, let us talk it and arrange for the work then. Pastors, deacons, vice-presidents and those interested in the Laymen's Movement, let us take it up and make a better showing than twenty-six cents a member as it is now for Foreign Missions.

P. I. Lipsey.

#### FOR RENT OR SALE—

One new seven-room residence, with garden, lot, barn, etc. Convenient to Colleges in the town of Clinton. For terms, apply to  
A. G. BAILEY,  
Clinton, Miss.

## Woman's Work.

Mrs. Julia T. Johnson, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for  
this department to Clinton, Miss.)

### Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,  
President of Central Committee.  
Mrs. W. M. Woods, Meridian,  
Miss., Secretary of Central Committee.  
Mrs. W. S. Smith, Meridian,  
Miss., President of Sunbeam Work.  
Mrs. Martin Ball, Winona,  
President of Young Woman's  
Auxiliary.

### Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-  
hurst, President; Mrs. Paul  
Smith, Meridian, Vice-President;  
Mrs. G. W. Riley, Jackson, Re-  
cording Secretary.

If there be some weaker one,  
Give me thought to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee.  
—J. G. Whittier.

### Our Topic for September State Sessions.

We are ready, doubtless, to  
acknowledge our obligation to  
help advance Christ's kingdom  
within the bounds of our own  
State, though it is feared there is  
not always the perfect fulfillment  
of duty in this respect.

It is difficult always to realize  
while we enjoy great religious  
privileges, that there are some,  
not far off from us, who sadly  
lack these. We say, perhaps,  
"Why may not every community  
in this State, organize a church,  
a Sunday School, a Woman's  
Missionary Society, a prayer  
meeting, without outside aid?"  
This might be done if all realized  
their duty, and were ready to  
do it—but right here is the dif-  
ficulty and the lack. We then  
that are strong must bear the in-  
firmities of the weak. Thirty-  
five years ago there were  
less than a dozen Baptist  
churches in our State that were  
able to sustain themselves entire-  
ly, and to have gospel preaching  
every Sunday. It would be a  
surprise to many if the names of  
some of the most prosperous  
Churches of this time were given  
as having been among the num-  
ber of those that once asked for  
and received help from our State  
Board.

The writer of these words has  
before her an estimate of the  
work of our State Board for  
1902. These are some of the  
figures: Eight churches were  
being helped for full time ser-  
vice.

Nine churches received aid for  
half time service.

Eighty for one-fourth time.

Fifteen churches once helped  
by the Board, were having ser-  
vice every Sunday at their own  
charges.

Fifteen once helped were pay-  
ing a preacher for half time.

Three hundred churches once  
allowed by the Board a preach-  
er for one-fourth his time, were  
then paying his salary them-  
selves.

The estimate for 1908 is, in  
part, as follows:

Thirty-three churches once re-  
ceiving help, are now self-sus-  
taining for all the time.

Thirty-two churches to which  
the Board once gave assistance,  
are now paying their preacher  
for half his time.

Three hundred and sixty  
churches once helped, are now  
employing a preacher for one-  
fourth his time.

Can we estimate in dollars and  
cents the help thus given to  
many struggling bands of God's  
children? And shall we not, as  
missionary societies, gladly con-  
tribute our part to aid the Board  
in their work?

ARGO, ARGO, ARGO, ARGO,  
ARGO, ARGO, ARGO, ARGO,  
ARGO, ARGO.

### For the Young Woman's Aux- iliary.

### The Right Spirit in Our Meeting.

Though our leaders speak with  
the tongues of men and angels  
and have not the right spirit,  
back of what they say, they are  
become as sounding brass, or a  
tinkling cymbal. And though  
our members have the gift of  
prophecy, and understand all  
mysteries and all knowledge and  
though they allow no pause in  
any weekly meeting and yet do  
not have the right spirit they are  
as nothing.

And though the singing is fill-  
ed with enthusiasm, and all join  
in it heartily, if there is not the  
right spirit it profiteth nothing.  
In other words, a prayer meet-  
ing committee might work for  
months, and might succeed in  
developing a kind of service  
which was externally wellnigh  
perfect, but if it did not build up  
likewise a spirit of devotion to  
Christ in the heart of each mem-  
ber its efforts would be ineffec-  
tual.

For this reason the following  
suggestion is of more importance  
in the mind of the writer than  
any thus far given. Any com-  
mittee could better afford to for-  
get everything else in its work  
than this final thought.

Be sure, through you, meetings  
to develop the desire to serve  
the Master in the life of each of  
your members. Yet those whom  
you ask to take part, do so with  
that thought as the basis of their  
action.

Even though it may cost some

busy members a good deal of in-  
convenience to be regular in  
their attendance, and also in the  
work they are asked to perform,  
nevertheless emphasize the fact  
that Jesus calls us to sacrifice  
and for his sake we must be true.

Let the underlying motive for  
everything that is done be that  
of serving Christ.

After a revival which has stir-  
red larger numbers in the com-  
munity, young people want to  
find expression in action for the  
impulse they have received. Let  
the familiar motto: "For  
Christ and the Church," be the  
representative of their purpose.

The church, the great institu-  
tion which now is advancing  
his cause on earth as nothing  
else, needs our every activity.  
Let the spirit lying back of all  
that we do be that of devotion  
to the Saviour and in proportion  
as the same spirit is maintained  
and developed in the meetings  
today, will they be truly suc-  
cessful or fall short of their full mis-  
sion.

Let every devotional commit-  
tee keep the development of such  
a spirit in its society as its chief  
aim. Let the chairman strive  
for that as for nothing else. Let  
them pray, too, without ceasing,  
and God will grant to their work  
a blessing of unexpected value.

Argo Red Salmon is cleaned  
and packed entirely by machin-  
ery, not touched by the hand.

"I hate the fellow who sticks  
around"

And knocks the livelong day—  
Who brags of the work he might  
have done,  
if things had come his way.  
But I love the man who pushes  
ahead,  
And smiles at his work or  
play;  
You can gamble when things do  
come around,  
They'll come his way—and  
stay."

### Children at the Table.

It has been wisely said that  
children's conduct at the table  
reflects credit or condemnation  
upon their elders in an unmis-  
takable manner. The child tak-  
ing lunch with a neighbor shows  
just the degree of refinement to  
which he is accustomed. Chil-  
dren may early be taught that  
whatever refinement they possess  
is evident in the way they take  
their food. The correct way of  
eating may easily become a hab-  
it and it is at the home table that  
dainty habits or those quite the  
reverse become settled. Mothers  
should pay strict attention to  
this part of a child's education  
and start it in right habits.  
Above all the little ones should  
not be snubbed for their attempts  
to add to the general conversa-  
tion, neither should they be per-  
mitted to be so much in evidence

that their friends and parents  
are forced to keep in the back  
ground. If one sees pains to  
always have the table neat and  
clean, it teaches the children to  
be more particular at the table.  
A liberal use of small cloths not  
only adds to the appearance of  
the table, but saves the table-  
cloth from such frequent wash-  
ings. The napkins, tray cloths  
and doilies can be kept soft and  
white by putting them to soak  
over night in warm pearline suds  
and when washed in this way  
they require very little rubbing,  
which is a genuine saving to the  
fabric. Children have rights,  
and one of their rights is to be  
corrected in private. The wise  
mother never wounds her child  
by public reproof nor embarrass-  
es the rest of the family and sym-  
pathetic guests by nagging and  
fault-finding in their presence.

A. M. H.

**TO DRIVE OUT MALARIA  
AND BUILD UP THE SYSTEM.**  
Take the Old Standard GROVES  
TASTELESS CHILL TONIC. You  
know what you are taking. The for-  
mula is plainly printed on every bottle,  
showing it is simply Quinine and Iron  
in a tasteless form, and the most effec-  
tual form. For grown people and child-  
ren. 50c.

## NEW SUNDAY SCHOOL AIDS

Increase your attendance fifty to one  
hundred per cent. by using

### PROGRESSIVE REWARDS

Two new series of rewards.



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No. 2. The Light and Life Series.  
Send for illustrated circular and price list.

**Roll of Honor Certificate.** In colors.  
Price, 5 cents each; 50 cents per dozen,  
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**Home Department Certificate.** Size,  
11x14 inches. Printed in red and black, on  
heavy glazed paper, suitable for framing.  
Price, 5 cents per copy; 50 cents per  
dozen, postpaid.

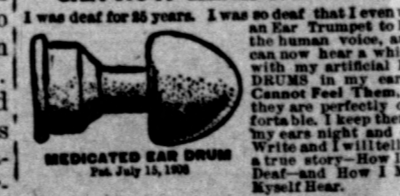
**Cradle Roll Birthday Card.** A new  
design, in colors. A picture of Madonna and  
Child on outside of card, and within an ap-  
propriate verse. Price, without envelope, 25  
cents per dozen, postpaid; with envelope,  
35 cents per dozen, postpaid.

**Cradle Roll Invitation and Appli-  
cation Card.** With picture of Christ bless-  
ing little children on one side. Price, 6 cents  
per dozen, postpaid; the same with return  
post-card attached, 15 cents per dozen, post-  
paid.

**New A B C Card.** In colors. With ap-  
propriate pictures. Something entirely new.  
Size, 10x15 inches. Price, 10 cents each;  
postage, 2 cents.

American Baptist Publication Society  
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H. C. ROBERT, Manager

## DEAF 25 YEARS CAN NOW HEAR WHISPERS



Medicated Ear Drum  
Pat. July 15, 1906

Geo. P. Way, 8 Adelaide St., Detroit, Mich.

### Make One Friend a Day.

One of the busiest men in a  
busy city says, "I try to make at  
least one friend a day." That  
seems more than most of us can  
manage, and yet the wayside  
spring of a country road makes  
a friend of every passerby.—Wo-  
man's Home Companion for Sep-  
tember.

### To Sharpen Scissors.

Cut them rapidly on the neck  
of a small glass bottle, or bet-  
ter still, on a ground-glass stop-  
per. It trues the edges and  
makes them cut like new.—Wo-  
man's Home Companion for Sep-  
tember.

Argo Red Salmon comes from  
the icy waters of Bering Sea,  
Alaska. Deep red in color, de-  
licious in flavor.

### Sulphur Bleach for Fruit Stains.

Stained table linen follows the  
return of the fresh-fruit season  
as surely "as night follows day."  
For removing such stains there  
is nothing more effective than  
the sulphur bleach. Lay a  
spoonful of sulphur on a plate,  
and sprinkle with a few drops of  
alcohol. Over this place a tin  
funnel with the point upward.  
Touch a lighted match to the al-  
cohol; wet the stained linen, and  
hold the spot over the opening  
in the point of the funnel. The  
sulphur fumes will remove the  
most obstinate stain, seldom re-  
quiring more than one applica-  
tion. Rinse and wash the linen  
at once, to prevent rotting the  
material.—Woman's Home Com-  
panion for September.

### To Keep Salt Dry.

"To prevent salt in saltcellars  
from becoming damp and lumpy,  
when filling them put in ten to  
twelve pieces of rice, says Wo-  
man's Home Companion for  
September. "This will not come  
through the holes in the cover of  
the saltcellars, but will break the  
lumps of salt and gather the  
moisture; thus the salt is always  
dry and fine."

### A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism  
whether muscular or of the joints, sci-  
atica, lumbago, backache, pains in the  
kidneys or neuralgia pains, to write to  
her for a home treatment which has  
repeatedly cured all of these tortures.  
She feels it her duty to send it to all suf-  
ferers FREE. You cure yourself at  
home as thousands will testify. No  
change of climate being necessary, this  
simple discovery banishes uric acid from  
the blood, and brightens the eyes, giving  
elasticity and tone to the whole  
system. If the above interests you, for  
proof address Mrs. M. Summers, Box  
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4 to 200 H.P. Saw Mill Outfits,  
Steam, Gasoline or Water Power.  
Planers, Shingle Mills, Corn Mills,  
Etc. etc. etc. Write for catalogue.



### Pride and Pimples

The woman who "sits back" is  
generally the woman with pimples  
or unsightly eruptions. Get in  
the beauty row by cleaning up  
the face with

## HEISKELL'S OINTMENT

the magic healer of all skin diseases—  
with a half century record of miracu-  
lous cures. Removes ugly blotches,  
toughness or redness of the skin, and  
heals all scaly, itchy eruptions. After  
the cure Heiskell's Soap will keep  
the skin smooth and fine. Heiskell's  
Blood and Liver Pills are especially  
recommended for use with the oint-  
ment and soap. They act on the blood.  
Ointment 50c a box. Soap 25c a  
cake. Pills 25c a bottle.  
Sold by all druggists or sent by mail.  
JOHNSTON, HOLLOWAY & CO.  
221 Commerce St., Philadelphia, Pa.

### HUSBAND INSISTED

Some ladies allow a simple little  
trouble to grow into a big one, just  
for lack of the right medicine.

Too much trouble; too much ex-  
pense; don't know what medicine  
to take.

All excuses; and poor ones, too.  
Such ladies need some one, with  
their own best interests at heart, who  
will see to it that they begin to take  
Cardui at once.

Now, Mrs. Rena Hare, of Pierce,  
Fla., luckily for her, had a husband,  
who, she says, "insisted on my tak-  
ing Cardui."

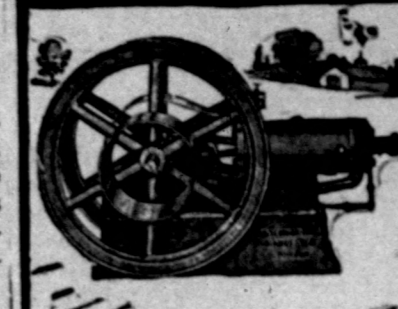
In describing her plight, she uses  
these words: "I was a sufferer from  
severe female trouble. I had pains  
in my side, drawing pains in legs,  
faint spells, could not sleep. In  
fact, it was a general break-down. I  
found no relief till I took Cardui,  
when the first bottle helped me and  
now I am almost well."

Your druggist will gladly sell you  
a bottle of Cardui, with full direc-  
tions for use.

It is purely vegetable, non-intoxi-  
cating, and reliable remedy, for all  
women, young and old, who suffer  
from any of the common female  
troubles. Try Cardui.

## THE LAW OF FINANCIAL SUCCESS

A book of absolute necessity to every man and woman  
 anxious to improve their circumstances financially.  
 It tells the law clearly and teaches how to apply it.  
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established a new order of things.  
Any one who will carefully consider  
the matter must see that they are money  
makers and money savers.  
They make short, easy, pleasant work  
of what always has been hard, slow work.  
They save the farmer's strength, save  
him wages of hired men, save time, and  
enable him to do more work and make  
more money out of his farm than ever  
was possible before.  
There is no doubt that on the average  
farm an I. H. C. gasoline engine will  
more than repay its first cost each year.  
The nice adaptation of these engines  
to all farm duties is one of their most  
excellent features.  
They are built in—  
VERTICAL, 2 and 3-Horse Power.  
HORIZONTAL (Stationary and Port-  
able), 4, 6, 8, 10, 12, 15 and 20-Horse  
Power.  
TRACTION, 10, 12, 15 and 20 Horse  
Power.  
AIR COOLED, 1-Horse Power.  
Also sawing, spraying and pumping  
outfits.  
There is an I. H. C. engine for every  
purpose.  
It will be to your interest to invest-  
gate these dependable, efficient engines.  
Call on the International local agent  
and get catalogues and particulars, or  
write the home office.  
INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, U. S. A.  
(Incorporated)

## "Southern" Wood Fiber Plaster, "THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plas-  
tered with "SOUTHERN" WOOD FIBER PLASTER.  
Read what Dr. John L. Johnson of Clinton, Miss., has to say  
about it:

Clinton, Miss., Jan. 20, 1906.  
I used the "SOUTHERN" WOOD FIBER PLASTER in my  
residence recently built at Clinton, Miss. I am delighted with it, and  
think the manufacturers have rightly called it "WONDERFUL."  
(Signed)

For prices, address,

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in all its forms, neuralgia, paralysis, headache, backache, gonor-  
rhea, all forms of indigestion, constipation, an. sleeplessness, cancer and ulcers of  
all kinds.  
Relieves stricture without cutting or cutting.  
Removes moles, warts and all skin tumors.  
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ATLANTA, GA.  
The only millinery school in the South.  
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## Deaths.

## Miss Sudie Sanders.

Our church lost a faithful member in the recent death of Miss Sudie Sanders, the daughter of Brother and Sister J. L. Sanders.

The memory of her beautiful Christian life shall remain with us to cheer us in our way.

May God comfort and bless the loved ones.

Luther Holcomb,  
Pastor.

Durant, Aug. 18, 1908.

## Funeral.

Sister Mary A. Trim died June 27, 1908, at her home in Copiah county. She was born March 3, 1831. She was buried in the family cemetery near the home.

She was first married to Mr. D. A. Russell at the age of 18, in the same year she joined the Baptist Church, of which she lived a member until death.

Of the eight children, which was the result of her first marriage, only two daughters remain; these were at her bedside continuously during her long illness, anxious for her recovery.

As a companion she was kind to her aged husband, loving to her children and kind to her neighbors.

"Life's race well run,  
Life's work well done,  
Life's crown well won."

J. L. Purser.

## James Henry Wallace.

Brother Wallace was born 1881. He was graduated from Mississippi College, with first honor, 1904, and represented the college that year in the oratorical contest.

He was principal of the Charleston High School 3 years, and was elected Superintendent of Public Education of Tallahatchie county, 1907. He was graduated with first honor from the law school, Lebanon, Tenn., and was already in a good practice when he died, of consumption, Aug. 20, 1908.

He was a member of our church here, earnest in faith, zealous in works, wise in counsel. We shall miss him much.

H. W. Rockett,  
Pastor.

## Bostick-Durham.

It was my privilege and joy on Aug. 18th to unite in marriage Rev. W. M. Bostick and Miss Myrtle Durham.

Brother Bostick, the much loved pastor of the Brooksville Church, always does well. His marriage was no exception.

Piety, consecration and devo-

tion to the church characterizes the life of Miss Myrtle.

May God bless this union.

Luther Holcomb.

Durant, Miss.

A school for girls at Bedford City, Va., is conducted on unusual lines. It is known as the co-operative school, and all charges are made on the basis of dividing the cost of operation among the students, including the cost of living, with a guaranty that the total expense shall not exceed \$150. It has a large school building costing \$50,000 and is located on a high and healthful site in the health resort section of the State. It draws students from Virginia and the surrounding States chiefly, but many students seek it from more distant localities.

If you try Argo Red Salmon you will find a salmon that you can always depend upon. Nothing nicer.

"Growing Old Gracefully." This thought has been suggested by the visit of our sister-in-law, Mrs. Halls. Her calm, peaceful face, her gentle ways and sweet words, and above all, her nearness to the Saviour with whom she seems to be constantly in touch, makes her presence not only a joy, but a benediction.

We remember that when she was younger, she was sometimes peevish, often worried and her face did not wear that patient look that is now so restful.

I asked her what had caused the change, and she said she had learned not to fret about things she could not remedy. That is a hard lesson to master, as so many of us know. Little things get on our nerves and just upset a whole catalogue of resolutions. I think, however, that the secret of happiness is learned in usefulness. When we can be helpful to others and bring sunshine into darkened lives, the brightness illumines our own hearts and gives to them the freshness of June roses.

"Oh! the good we all may do  
While the years are rolling by."

Now, I wish to thank you, Dr. Bailey, for giving us the pictures of the officers of the Convention. We were indeed glad to see them, for "some sweet day" we hope to recognize them in the beautiful "Bye and Bye." There were others whose faces we were pleased to see. One was our consecrated missionary, Dr. Chastain, who served his first pastorate at Antioch. He performed here his first baptism, and the thought is glorious that since that time he has led so many to Christ.

Then, there was the bright, familiar face of our beloved W. E.

Farr. There are many here whose hearts thrill with joy when they read in the Record how the Lord is blessing his labors, and we say from the depths of our souls, God, speed him in his work.

There are others whom we would love to see honored. That old soldier, L. A. Duncan, who for years and years has so faithfully stood for the right, and that giant in intellect, S. M. Ellis, who occupies such a warm place in our sanctum sanctorum. May the sweetest blessings of Heaven rest upon them in their declining years, and when the chariot stops, may they hear the welcome, "Come ye blessed into the joys of thy Lord."

Mrs. E. C. Bolls.

I speak of that which I have seen. Over and over have young men, rather boys, entered Central College in September, rugged and strong from the farm, cheeks all aglow with untainted blood, and nerves steady with nature's own health. I have seen those boys begin their work with diligence, and make good grades in their classes. I have also seen them fall into the habit of smoking.... By spring-time I have seen those boys with pale cheeks and unsteady nerves, failing in their classes and drooping in spirit, until they gave up. Oh, the ruin that tobacco has wrought!—T. Berry Smith.

## Sunday School Periodicals

## Price List Per Quarter.

The Convention Teacher	4
Bible Class Quarterly	2
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Lesson Leaf	1
Primary Leaf	1
Kid's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	25
B. Y. P. U. Quarterly (for young people's meetings) in orders of 10 each	6
Junior B. Y. P. U. Quarterly, in orders of 10 or more	5

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## MAIN LINE.

No. 5 (Daily)	No. 3 (Daily)
Lv. Jackson..... 4:30 A.M.	3:25 P.M.
Lv. Hattiesburg. 8:18 A.M.	7:05 P.M.
Ar. Gulfport..... 11:00 A.M.	10:00 P.M.

No. 4 (Daily)	No. 6 (Daily)
Lv. Gulfport..... 7:30 A.M.	4:15 P.M.
Lv. Hattiesburg. 10:37 A.M.	7:33 P.M.
Ar. Jackson..... 2:10 P.M.	11:15 P.M.

COLUMBIA DIVISION  
(Via Silver Creek and Columbia)  
No. 101 102  
2:50 P. M. Lv. Jackson Ar. 7:35  
6:55 P. M. Ar. Gulfport Lv. 11:30 P. M.  
No. 109 110 A. M.  
4:30 A. M. Lv. Jackson Ar. 10:05 A. M.  
6:30 P. M. Ar. Columbia Lv. 6:00 A. M.  
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## B. Y. P. U.

## STUDY AND READING COURSES

Training in Church Membership. I. J. Van Ness, D. D. 12mo., pp. 122. Price: postpaid; paper, 30 cents; cloth, 50 cents.  
The B. Y. P. U. Manual. L. P. Leavell. Cloth 12mo., pp. 158. Price, 50 cents, postpaid.  
(A book of methods.)  
Doctrines of Our Faith. E. C. Dargan, D. D. Cloth, 12mo., pp. 234. Price, 50 cents.  
An Experience of Grace. Three notable illustrations. J. M. Frost, D. D. Cloth, 12mo., pp. 112. Price prepaid: cloth, 40 cents; paper 25 cents.

## OTHER SUPPLIES.

Topic Card, 75 cents per hundred.  
How to Organize—with Con. and By-laws. Price 10 cents per dozen.  
See B. Y. P. U. Quarterlies in list above.

Time and Place of Meetings of  
Associations.

West Judson—Bissell. 41-2 miles west of Tupelo, Tuesday, September 1.

Tippah—Beulah, 3 miles north of Myrtle, Frisco Railroad, Wednesday, September 2.

Chickasaw—Shubuta, M. & O. Railroad, Friday, September 4.

Sunflower—Lyon, Y. & M. V. Railroad, September 8.

Zion—Pleasant Hill, 5 miles south of Calhoun City, Wednesday, September 9.

Central—Clinton, A. & V. Railroad, Wednesday, September 9.

Oxford—Yellow Leaf Church, 6 miles east of Oxford, Wednesday, September 9.

Copiah—Zion Hill, 6 miles northeast of Wesson, I. C. Railroad, September 10.

Columbus—Shuqulak, M. & O. Railroad, Friday, September 11.

Pearl River—Good Hope Church, 10 miles northeast of Columbia, Saturday, September 12.

Bay Springs—Stringer Church, M. J. & K. C. Railroad, Saturday, September 12.

Chickasaw—Pleasant Dale Church, Tuesday, September 15.

Judson—Union Hill Church, 3 miles northeast of Nettleton, Frisco Railroad, Tuesday, September 15.

Tishomingo—Hinkle Creek Church, 6 miles west of Rienzi, Wednesday, September 16.

Strong River—Mendenhall, G. & S. I. Railroad, Thursday, September 17.

Mount Pisgah—Ebenezer Church, Newton County, Saturday, September 19.

Calhoun—Spring Creek Church, 1 mile northwest of Banner, Wednesday, September 23.

Lauderdale—Goodwater Church, Thursday, September 24.

Union—Whiteoak Church, 3 miles east of Carpenter, Y. & M. V. Railroad, Thursday, September 24.

Rankin County—Leesburg, September 29, 12 miles south of Pelahatchie.

Yazoo—Kilmichael, Southern Railway, Thursday, October 1.

Lawrence County—Prentiss, Friday, October 2.

Louisville—Antioch—11 miles north of Louisville, Saturday, October 3.

Carey—Wall Street Church, Natchez, Saturday, October 3.

Chester—Mt. Moriah Church, 5 miles northwest of Weir, Aberdeen, branch I. C. Railroad, October 3.

Liberty—Pleasant Grove Church, Saturday, October 3.

Okibbeha—Fellowship Church, Lauderdale County, Tuesday, October 6.

Yalobusha—Charleston, Wednesday, October 7.

Pearl Leaf—Bassfield Church, Wednesday, October 7.

New Liberty—Concord, 6 miles west of Mize, Wednesday, October 7.

Mississippi—Mount Pleasant, Amite county, 12 miles northwest of Liberty, Thursday, October 8.

Pearl Valley—Oak Grove Church, 13 miles northwest of Philadelphia, Saturday, October 10.

Deer Creek—Saw, Tuesday, October 13.

Aberdeen—Honika, M. J. & K. C. Railroad, Tuesday, October 13.

Coldwater—Sardis, I. C. Railroad, Wednesday, October 14.

Mage's Creek—Centerville Church, Pike County, 5 miles southwest of Tylertown, Wednesday, October 14.

Hopewell—Hillsboro Church, Wednesday, October 14.

Lincoln County—Topisaw, Friday, October 16.

Kosciusko—McCool, Aberdeen branch, I. C. Railroad, Friday, October 16.

Leaf River—Pleasant Hill, Green county, nine miles northeast of McLain, October 17.

Choctaw—Center Ridge Church, Kemper county, Saturday, October 17.

Timbigger—Shiloh, Poplar Springs, Itawamba, Saturday, October 17.

Trinity—Mantee, M. J. & K. C. Railroad, Wednesday, October 21.

Bogue Chitto—South McComb Church, McComb, October 23.

Monroe County—New Prospect Church, Monroe County, Friday, Oct. 23.

Harmony—Walnut Grove, 20 miles north of Forest, A. & V. Railroad, Friday, October 23.

Red Creek—Hickory Springs Church, 9 miles east of Poplarville, Saturday, September 26.

Lebanon—Emmanuel Church, Hattiesburg, Wednesday, October 28.

Gulf Coast—Gulfport, Wednesday before Second Sunday in November.

Ebenezer—We beg that every brother interested will carefully look over the above list, and if you know (do not guess), of any necessary corrections, write the Record at once, so that everything may be right.

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## INSECT BITES

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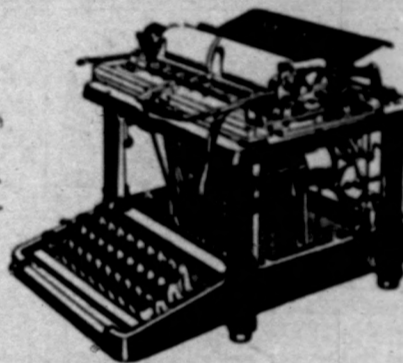
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## Can Nothing Be Done to Save the Sunday School Pupils?

"Can nothing be done to save these?"  
"Let us examine the condition of these scholars. If you have ever asked any of them, you will find there is not one of them but expects at some time to become a Christian. All that stands between them and salvation is the difference between 'sometime' and 'now.' If that 'sometime' could be changed to 'now' they would all be saved."

"Next let us consider what the church is doing. Outside the Sunday Schools, in the outside world, she has evangelists for some and rescue missions and homes for others, and is spending hundreds of thousands, nay millions of dollars every year in the effort to reach, with great expense, here and there a single perishing soul. And what is she doing for the scholars in her Sunday Schools? Here we find she is making comparatively almost no serious, organized, persistent effort to win them to Christ. Instead of doing this, she is permitting the great mass of them—over four-fifths of them—to drift out into the devil's territory of the world without the protecting shield and inspiration of a Christian life, there to fight a losing fight with temptation and sin, and become entangled in the devil's meshes before she seriously tries to win them. Then after sin has fastened its clutches upon them, she attempts with great effort and expense to reach them, but only succeeds in getting here and there one."

"Is this wise? Is it right?"  
"If a farmer has four fields, one of which will yield 55 bushels of wheat to the acre, one 33, one 10, and one 2, is it good farming to lay out his efforts on the 33, 10 and 2 bushel fields, and let the 55 bushel field go uncultivated—getting from it only its volunteer crop? Would it not be better husbandry to cultivate the 55 bushel field thoroughly, and put the balance of his labor on the poorer fields?"  
"If Niagara were full of poor wretches being swept on the falls and a small steamer were sent out to save them, would it be wise for her to approach as near the brink as possible, and there put out a long hawser—forming such a drag as to almost use up her power—in order to rescue here and there one of the poor souls being carried over, or to go higher up stream, in stiller water, where, with her hawser, she can sweep them in by the thousands to the shore?"

"Is there any difference in the value of souls? Is a child's soul less valuable than that of an adult? Is it not rather more valuable, because of a longer life

of service? If adult souls are not more valuable, why ought not the church to turn her efforts to first saving the children?"

"But is it right for the church thus to neglect her Sunday School scholars. Are not these Sunday School scholars her wards, placed in her hands and under her guardianship, and entrusted to her tutelage and care? Is it right for her to permit them to go out into life and into an unequal fight with the devil without having exhausted every effort to provide them with the only possible means of success—the only possible foundation of victory?"

"If but a tithe of the effort, time and expense that the church is laying out upon the outside world were spent in bringing her own children to Christ, they all might be won. And if won, would not this solve the question of 'How to reach the men?' and 'How to reach the masses?' and with half the coming generation Christians, why could not a large portion of the remaining half be swept into our Sunday Schools, and thus in the next generation this nation be substantially won for Christ?"

## Her Message.

Mrs. Mattie May.

She lay dying.  
She was one who, in the fullness of life, had loved all things beautiful. Her fineness of character, and her exaltation of soul had well fitted her for the highest enjoyment of God's glorious handiwork.  
Herself, so much of a creature of beauty, in form, in feature and in faculty, that she was an object of delight to all with whom she came in contact, it was no marvel that she took exquisite pleasure in things of her kind.

But now she lay dying. Already the Gray Angel was bending above her couch; already He had touched the ever laughing brown eyes into the sightlessness of things below, into fullness of vision of things above. And in this holy hour, with her soul hovering between two worlds, that beautiful spirit of usefulness characterized itself by her turning back to earth and leaving to aching hearts this last message:

"You have all been so good to me; everybody. When I am stronger I want to tell you words of comfort for so many. I am so happy because I have been praying all day, and now feel such peace. Everything is so clear and bright. I am so happy. I am trusting Jesus. He will do all things right. I am willing and ready to die. I have so many loved ones on the other side calling me. I feel I have not done

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all the good I could. My love has been selfish. I have just tried to benefit those I love, but if it is His will to spare me I shall try to do more for Him. I leave it all to Jesus. There is one thing keeps coming to my mind: 'Though He slay me, yet will I trust Him.' Simply trusting, that is all."

Oh, beloved, we miss you so! The unutterable loneliness overwhelms us; and the anguish that comes from aching arms, because of their emptiness, is unspeakable. We cannot say we would not have you back, for every fibre of the bleeding heart calls out for you.

But we do humbly bow in submission to the will of Him who proved your stay in the Valley of the Shadow. We do thank Him that you could leave to us this final message, proclaiming in such triumphant tones the sure knowledge of your everlasting rest and peace. We do thank Him truly, that this same message fills us full of hope and faith in your Saviour, and gives to us the blessed assurance that when our work is finished here, as was yours, we too may enter with you into that Beautiful City whose builder and maker is God.—Clarion-Ledger.

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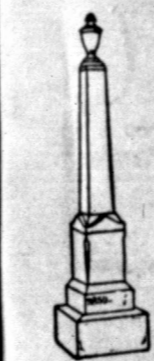
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## Infant Mortality and the Temperance Question.

The increasing infant mortality in Germany is attracting the attention of social students in that country where it is said that at the present time about 450,000 children under one year of age die annually. A recent book devoted to this subject, "The Social Causes of Infant Mortality," by Gustave Temme of Nordhausen, treats the question of artificial nourishment and the social causes, such as home labor and bad dwellings, and alcoholism. The author says that the Germans have every reason from the standpoint of race hygiene, to support in every possible way the German Temperance Movement. If alcoholism could be removed, it would take away one of the chief causes of infant mortality.

## Drink as a Handicap to the Child.

(W. McAdam Eccles, M. S., F. R. C. S.)\*  
Let alcohol in even small quantities come in contact with the growing cells of the human infant, and there is a chance—nay, a probability—that irreparable harm will be done. Poisons circulating in the mother's blood often pass into the organism of the child. Alcohol is one of the poisons which may so invade the developing infant. A child may carry the impress of disease in a latent manner long after birth, the resulting handicap to its welfare only becoming apparent in many instances when some strain is thrown upon it. But a child of alcoholic parents may escape contamination before birth only to be caught by the foe soon after it enters the world. A nursing mother who gives way to drink generally feeds her child with milk which is poor in quality and deficient in quantity. Frequently the milk contains an appreciable amount of the drug which the mother has imbibed, for alcohol can be readily traced in the mother's milk within twenty minutes after she drinks it. Diluted alcohol thus passed into the system of the child invades every part of its being and has a particularly harmful effect upon the growing cells of its developing brain.

\*From the Eighth Lees and Raper Memorial Lecture delivered in Oxford, England, February 4, 1908, under the presidency of Prof. William Osler, F. R. S., M. D.

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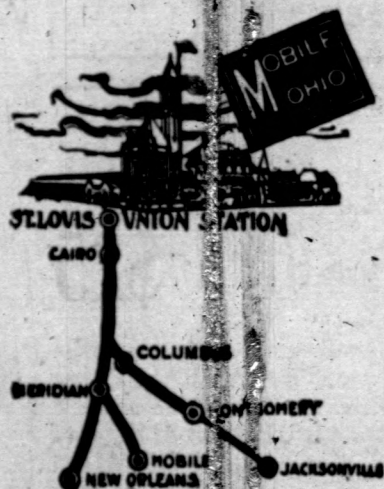
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### Alcohol and Suicide.

Dr. W. Kurbitz has made some investigations, reported in *Augem, Zeitschrift fur Psychiatrie*, extending over two and one-half years, in the clinic for mental diseases in Konigsberg concerning the history of patients who have attempted suicide. Among 57 such patients there were 20 who were pronounced alcoholics and who had been led to attempt to take their lives, not from premeditation but as an outcome of the hallucinations characteristic of their disease. Nineteen of these cases were chronic drinkers, one was an occasional drinker.

Dr. Kurbitz urges the erection of a national asylum where such patients can be committed and detained for at least one year. Where they are held for but a short time and allowed to go, they return to their old ways and soon their own lives or those of others are in jeopardy again.

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### Mt. Olive Church.

I have spent a week in a precious meeting with Mt. Olive Church in Amite county. Rev. J. R. Johnston of Gloster, is the much loved pastor. This is one of the best communities that I have ever been in. It was a real benediction to be with this good pastor and his noble people. The field is closely gleaned, but the Lord gave us seven valued accessions.

Yours for service,  
C. E. Welch.

D'Lo, Miss.

A series of meetings began at Unity Church, Jefferson county, Miss., on Aug. 16th, and continued until the 20th. The preaching was done by J. A. Chapman, B. F. Threath and the pastor. Seven were baptized.

J. R. Sumner.

A protracted meeting began at Pilgrim's Rest Church, Copiah county, Miss., on Aug. 23rd, and continued until the 27th. C. L. Lewis of Clinton, did the preaching. Ten were baptized. Two more stand approved for baptism.

J. R. Sumner.

### Satartia.

Dear Editor:

A word for the work at this

place: Two years ago a church of 23 members was organized. They now have 33, and some others live there that will unite with them. They worship in a Masonic building, wholly unsuited. They must build. Their pastor, W. H. Carder, is a gifted, consecrated lovable pastor, and he has some of the best of the saints of earth in prayerful co-operation.

My stay of four days was sunshine to me, and grace in my soul. Three additions, all heads of families, and the church will have a Sunday School and weekly prayer meeting, and begin to build a house for worship. Pray for them.

B. L. Mitchell.

### Meetings.

1. Pleasant Ridge, Aug. 9 to 14.—I expect Brother Whitten, the beloved pastor of this church will report this meeting. But I just want to say it was a great joy to me to be with him and his good people. He has a praying and working band. They responded nobly to the preacher and co-operated with their pastor; and the Lord greatly blessed us. We received 12 for baptism, 1 by letter and 1 under the watch-care.

2. Samaria, Aug. 16 to 23.—Here the pastor with his church, received a great blessing. Having failed to get a preacher, and having a throat trouble at the time myself, I entered the meeting with some uneasiness. But we called on the Lord for help, and He heard our cry; and by His grace gave us a great victory over every obstacle and the opposition of the devil. While this is my fifth years as pastor, I enjoyed the most loyal co-operation on the part of the brethren; and I am sure we are drawn closer together than ever. It seemed to me that I was granted greater liberty of speech than usual. Great crowds of eager listeners and workers came together—some coming regularly 5, 7 and 9 miles. The Lord gave us a great meeting, and many souls were saved. At the close, on Sunday morning, I baptized 16 happy believers "both men and women." Then we repaired to the church and took the Lord's supper and gave the right hand of fellowship to the 19 new members. It was a beautiful service and a great day with us.

"Bless the Lord, O my soul."

T. R. Paden.

### A Commendation.

Brother Bailey:

Allow me the privilege of commending to the brotherhood Rev. J. C. Parker, the enthusiastic young pastor of old Silver Creek Church of Lawrence county, with whom I have recently held a splendid meeting. Brother Parker is a student in Mississippi College, in whom I find the elements of success predominating. Full of energy and tact, I predict for him a life of usefulness in the Master's service.

I know of no young preacher who is more in love with his calling.

Fraternally,  
J. L. Finley.

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